

Federal Council BULLETIN

FEBRUARY 1950

VOL. XXXIII. NO. 2



CENTRAL
UNION CHURCH
HONOLULU

The hands of the clock in
the New England steeple
point to eleven, symboliz-
ing "One Great Hour of
Sharing" for overseas re-
lief, March 12.

Coming Events . . .

International Council of Religious Education, Annual Meeting
Columbus, Ohio, Feb. 12-18

African Methodist Episcopal Church
Jacksonville, Fla., Feb. 15-17

American Committee on a Christian Approach to the Jews
New York, N. Y., Feb. 16

Second National Study Conference on the Church and Economic Life
Detroit, Mich., Feb. 16-19

Western Section of Presbyterian World Alliance
Niagara Falls, Canada, Feb. 21-23

World Council of Churches Executive Committee
Geneva, Switzerland, Feb. 21-23

Committee on Program and Procedures for Constituting Convention, National Council of Churches
New York, N. Y., Feb. 28

Planning Committee for the National Council of Churches
New York, N. Y., Mar. 1

Protestant Radio Commission
New York, N. Y., Mar. 16

World Council of Churches Conference on the Problems of the Family
Celigny, Switzerland, March 16-24

Federal Council of Churches Executive Committee
New York, N. Y., March 21

World Council of Churches Conference of USA Member-Churches
New York, N. Y., March 22

Religious Society of Friends of Philadelphia and Vicinity
Philadelphia, Pa., March 27-31

General Commission on Chaplains
Washington, D. C., April 20

Colored Methodist Episcopal Church
Kansas City, Mo., May 3-24

Federal Council of Churches Executive Committee
New York, N. Y., May 16

Presbyterian Church in U. S. A. General Assembly
Cincinnati, Ohio, May 18

Reformed Church in America
Buck Hill Falls, Pa., May 19-24

Northern Baptist Convention
Boston, Mass., May 22-26

Presbyterian Church in the U. S.
Harrisonburg, Va., June 8

American Association of Theological Schools
Columbus, Ohio, June 13, 14

Church of the Brethren
Grand Rapids, Mich., June 13-18

United Presbyterian Church of North America
New Concord, Ohio, June 14-20

Evangelical and Reformed Church
Cleveland, Ohio, June 20-26

General Council of Congregational Christian Churches
Cleveland, Ohio, June 22-25

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SEVEN NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational Christian Churches
Czech-Moravian Brethren
International Convention of Disciples of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Five Years Meeting of the Friends in America
Religious Society of Friends of Philadelphia and Vicinity
The Methodist Church
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

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Publication Office Editorial and Executive Offices Subscription Price
Utica, N. Y. 297 Fourth Ave., New York City (10) One Dollar a Year

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Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 104 Liberty Street, Utica 2, N. Y. Editorial and executive offices, 297 Fourth Ave., New York (10). Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

The Editorial Outlook

CHURCHMEN AND ECONOMICS

It is at least as difficult to keep tempers cool in a discussion of economic problems as in a discussion of politics. In fact, there is usually more feeling in talk about strikes, taxes and prices than in talk about partisan political issues.

With the increasing tendency of individuals to identify themselves with large power groups which represent special interests—business, labor, profession, agriculture—it is exceedingly difficult to achieve a constructive and even-tempered discussion of important points of difference. What begins as discussion tends to degenerate into heated argument.

One of the principal contributions of the church in this situation is to serve as the convening and directing agency for the study of these most controversial problems. Christian church members, who have a common basic faith and loyalty, can start from their basic agreements and proceed to a consideration of differences with less danger of becoming lost in emotional debate.

This is one of the values of the Second National Study Conference on the Church and Economic Life, which will meet in Detroit, February 16 to 19. It will be a distinct achievement to bring together people of various economic backgrounds and experiences and to hold them together in Christian fellowship. For they will have deep convictions and will express them emphatically. It is characteristic of Christian fellowship that the members be both honest and charitable.

It is to be expected that there will be adverse criticism of the Conference if it does not produce pronouncements on most of the controversial issues of the day. But it will be a distinct success if it can give a demonstration of fruitful and charitable discussion of deep-seated differences and if it can give sound direction to the thinking of our constituency by indicating how Christian

principles are to be applied to economic problems in daily life.

THE MOTIVES OF MISSIONARIES

Missionaries are not leaving China along with the consular officials of the State Department. This fact should help to convince the skeptics that missionaries are not nationalistic agents of "capitalistic imperialism," but are ambassadors of Christ. They have not followed the flag. They have not demanded the protection of gun boats. We hope that the Communists will note that these representatives of the Christian church have not taken their cue from government policy.

Doubtless the Communists will now charge that the missionaries are remaining behind in order to spy or to serve so-called "Western imperialism" in some other underhanded way. But missionaries are accustomed to being misunderstood and to having their motives impugned.

It is probably harder for them to take misrepresentation from their own fellow-countrymen. The charge is now being made by some Americans here at home that the missionaries who choose to remain in Communist-controlled China are thereby proving their sympathy with Communism. This is the "red smear" technique of spreading suspicion of the main body of American Protestantism. It is palpably absurd.

Missionaries have remained at their posts through changes of political or military regime in years past. We assume and we hope that they will continue to remain as long as they are permitted to do so, or as long as they are more of a help than a hindrance to their Chinese colleagues. They are demonstrating to the Chinese people that American Christians are still interested in them.

The need of people for the Gospel is not dim-

inished by a change of government. The need in China is as great today as it was yesterday. The missionaries, by continuing loyally in the work to which they have been called by God, will give an important demonstration of the hold of ultimate loyalties upon devoted men. They will remind the world that there are commands that take precedence over the commands of men and that there are loyalties that transcend every national boundary.

POTENTIALITIES IN SCOUTING

Sponsorship of Boy Scout troops is one way by which the churches can bring a Christian influence to bear upon an important educational enterprise. When a church provides effective leadership and a meeting place for a Boy Scout troop, it makes an attack on secularism.

We should support the laymen who give their time to this cause. We should give considerable recognition to the Scouts in the church program.

Boy Scout Week affords an occasion for the Protestant churches to recognize the contribution which the Scouts may make to undergirding our democracy with Christian foundations. It will also be an appropriate occasion for each church to ask itself whether it is providing merely a nominal sponsorship for its Boy Scout troop or whether it is providing the kind of leadership which exerts a specifically Christian influence and interprets to the boys something of what the church stands for.

Does the church know what is going on in its Boy Scout troop? Does it give the leader the backing he needs to make his troop a success? Is he given recognition by the church as one of its important leaders in a community service? It might do more harm than good for a church to permit the use of its property without showing a sufficient sense of responsibility to take an interest in what is going on.

The important point is that the church should not neglect a responsibility which may at the same time provide a very important means of strengthening its program and extending its influence in the community.

SUNDAY OBSERVANCE

“I DOUBT if we are conscious of the debt which we, as a nation, owe to the so-called ‘English Sunday.’ To have one day in the week which was different from the rest, when people could be quiet and forget for a few hours the rush and bustle of weekday life and work, had a refreshing influence on body, mind and spirit which we almost entirely lack today. . . . It may be that the Victorian Sunday was an exaggeration of a good thing, but there can be no doubt at all that today the pendulum has swung disastrously far the other way, and that things are steadily going from bad to worse. It is distressing, for example, to find that a great military review in connection with the Territorial recruiting campaign was held on a Sunday. That could not have happened forty years ago. And it is only one example of the prevailing use of Sunday for games, excursions, political meetings, military parades and other purely secular occupations which, however good, and even desirable in themselves, have wrongly invaded the day of rest. They are quite definitely destroying the quietness of the day and drawing people away from what used to be the primary purpose of Sunday, the recognition and worship of Almighty God. I am convinced that one of the first steps towards a national revival of religion is to get back to something like the Sunday which we who are older knew when we were young.”

—THE BISHOP OF GLOUCESTER, England
(From *Gloucester Diocesan Gazette*)

Readers of the BULLETIN will be gratified to know that the Federal Council of Churches closed its fiscal year on December 31, 1949, with a balanced budget. This maintains a record of more than a decade without a deficit. The Finance Committee of the Council, through its chairman, Mr. Francis S. Harmon, has expressed special appreciation for the unusually generous response of many friends of the Council during the last month of its fiscal year.

The budget of the Council for 1950, as approved by the Executive Committee of the Council at its meeting in Atlanta, Ga., on December 6, is \$640,886.

Milestone Set by Interseminary Movement

BISHOP NEILL'S TALKS HIGHLIGHT TRIENNIAL CONFERENCE AT ROCK ISLAND



Leaders at the Interseminary conference at Rock Island (left to right) Rt. Rev. Stephen C. Neill, Dr. John Oliver Nelson, Rev. Robert Bilheimer, Dr. Clarence T. Craig and Rev. Burton A. MacLean.

BY JOHN OLIVER NELSON

"UNLESS people around your church realize they have a holy man of God in their midst, you aren't doing your job!" That realization by 500 seminarians, from 88 schools and 42 denominations, was the heart of the second Triennial Interseminary Conference, held as 1950 began, at Rock Island, Illinois. Whereas the first Interseminary Conference, at Oxford, Ohio, in 1947, had dealt powerfully with "Man's Disorder and God's Design," the emphasis of this second event was upon "The Minister's Vocation and the Church's World Mission," a theme pointing the trend to personal dedication and evangelism.

Host to the Conference was Augustana College and Seminary, on the high bluff overlooking Rock Island and the mammoth International Harvester

plant almost at the gates of the campus. That this is a Lutheran school helped account for the fact that Lutheran enrolment led all others—with Presbyterians, Methodists, and Episcopalians following in that order. The historic worship form led daily by Rev. Burton A. MacLean, secretary of the Christian Association at Yale, embodying ancient Lutheran, Calvinist, and Episcopal elements, symbolized this preponderance. As an afternoon panel discussion on Communion presented five viewpoints on—Orthodox, Lutheran, Episcopal, Presbyterian-Reformed, and "free"—it was clear that the more formal traditions, liturgical, theological, and devotional, were being taken very seriously.

The "meat" of each morning's experience was the series of addresses by Bishop Stephen C. Neill, Assistant Archbishop of Canterbury, associate

general secretary of the World Council of Churches, and Bishop of Tinevelly, in India. His candid, convinced, genial presentations dealt one by one with great areas of vocational commitment; the minister and his vocation, "himself," his message, his people, and his declaration of a faith for the world. In the 33 discussion groups which met daily just after these addresses, it was evident that the Bishop's quiet insistence upon inner integrity of ministry was bringing a new realization to students and many seminary faculty leaders. As the days passed, these discussion groups became the small fellowship of understanding and, at the closing hour each evening, prayer, by which the depth of the ecumenical experience became real. The claim was repeatedly made during the week that although Christians may comprehend theological concepts and social programs by detached study, they can grasp inter-church unity only in face-to-face living confrontation.

Evening programs explored dramatically ten fields with addresses by ten speakers. Dean Clarence Tucker Craig, of Drew Seminary in New Jersey, chairman of the Interseminary Committee, opened the Conference—despite being critically ill as he spoke—with a call for a reconciling ministry which knows where to refuse appeasement but also where to declare God's love in justice. On the second night Professor Kermit Eby of the University of Chicago, former educational director of the CIO, traced reasons for workers' banding themselves together to improve their lot, and demanded that Protestantism "enter history" by espousing the causes of common folk. Shifting concern from industrial problems, President Harry V. Richardson of Gammon Theological Seminary in Georgia claimed that ministry among rural people is the key to vitality in Church and civilization.

Henry R. Luce, publisher of *Time-Life-Fortune*, opened the third evening with an analysis of our "hyphenated secular-Christian" culture, concluding that we must restate Christian presup-

(Please turn page)

positions which have been gradually forgotten beneath our democratic institutions. Making such a claim even more specific, Honorable Francis Pickens Miller, recent candidate for governor in Virginia, ridiculed the dictum, "the soul belongs to God, but the body to the State," and called for stirring definition of the Christian doctrine of man.

Country-wide, world-wide outreach of the Christian mission was keynoted by Dr. Samuel McCrea Cavert, general secretary of the Federal Council, who described the amazing advance in federation and merger trend in our day, and reminded the group that "we can't be evangelistic about denominational peculiarities: when we stress evangelism we stress the truth that Christians hold in common." President Henry P. Van Dusen, of Union Theological Seminary in New York, went on from there to insist that no seminarian can justifiably settle down in a conventional American parish until he has seriously faced demands of the overseas world mission of the Church.

On the final night, Professor Elton Trueblood of Earlham College dealt characteristically with the theme of conversion of laymen, calling for their inclusion in an actually redemptive fellowship of concerned Christians. Dr. Samuel M. Shoemaker, of Calvary Episcopal Church in New York, then declared that ministers themselves, even in seminary, must experience God personally: "If the Protestant ministry is converted, we can take our people with us—and not otherwise." At the New Year's Eve service that same night Rev. Robert S. Bilheimer, retiring executive of the Interseminary Movement, sketched soberly the radical sort of obedience which such a grasping of vocation involves. Bishop Neill's concluding address was the sermon on Sunday morning, the first day of the new year.

Underlying these various emphases was the recurring appeal for individual commitment of the minister as a man of God. It was evident that the Bishop's concern became that of the Conference, as delegates chose which of the afternoon optional interest groups they should share: discussions of the discipline of personal prayer, of personal evangelism, and of the minister's ethical decisions enlisted a majority of the whole group, even while, expectedly, the largest single group met to consider church unity.

Staff members of the Federal Coun-

BRILL JOINS BUFFALO COUNCIL OF CHURCHES

The new director of the Social Service Department of the Council of Churches of Buffalo and Erie County is Mr. Robert M. Brill. Mr. Brill is a graduate of the New York School of Social Work and a member of the Society of Friends. He was in business in New York 1930-41 and did case work with the Port Department of the Travellers' Aid Society 1947-49. While studying at the New York School of Social Work he did field work with the Department of Welfare, the Community Service Society and the Health Council. Mr. Brill succeeds Dr. Dale Dargitz, who has gone to the Denver Council of Churches.

The new executive director of the Honolulu Council of Churches is Rev. D. Allen Easton, an ordained Presbyterian Minister who had to leave the mission field in China because the Communist advance put an end to his work there.

Dr. H. W. McPherson has become associate executive secretary of the Illinois Church Council. He was instrumental in starting the Council and has been a supporter of it for many years. His special responsibility will be publicity and finance.

cil provided a large proportion of Conference leadership: Dr. J. Oscar Lee, Rev. Richard M. Fagley, Rev. Alfred Dudley Ward and Dr. John Oliver Nelson—besides Dr. Cavert and Mr. Bilheimer—dealt with their special fields of concern. An ovation was given Mr. Bilheimer as announcement was made of his retirement as staff executive of the Interseminary Movement, after four years' service, to become study secretary of the World Council of Churches. His successor, Mr. Arch McD. Tolbert, who comes to Federal Council headquarters June 1 after graduation at Austin Presbyterian Seminary in Texas, spoke briefly of his hope to carry the Movement significantly forward. As the voting caucus of the Movement met (the North American Interseminary Student Assembly), its actions looked forward to a third Triennial Conference in 1952-53, continuing the tradition of nation-wide interseminary events which have now become established as an important aspect of the ecumenical awakening in America.

Ten Commandments For Modern Parents

1. Give your children the support of love and confidence, with appreciation of the individuality of each. This will provide for them a firm foundation of faith in you, in themselves and in life.
2. Plan for good times with your children and try always to realize how things seem to a child. This will create a pleasant home atmosphere and a pattern for a happy family life.
3. Give your children a share in the tasks, plans and creative activities of the home. Through taking responsibilities in accordance with their strength they will grow in character and increase in resourcefulness.
4. Look for good which you can praise more than for faults which you must condemn. Children generously encouraged try to improve still more, but those too much condemned lose heart and expect little good of themselves.
5. Value curiosity in your children and stimulate in them the love of all things true and beautiful. By rewarding their inquiries and developing their appreciations you inspire them to a larger growth.
6. Teach your children to convert obstacles into opportunities. Strength develops by firm purpose and by creative conquest of difficulty.
7. Develop in yourself such qualities as you want your children to have. Honesty, consideration, courage—such virtues come mainly by example and contagion.
8. Make your home a center of friendship and good neighborliness. Its ties of comradeship will prepare members for good citizenship in the community, the nation, and the world.
9. Share with your children in the fellowship of the church. This will give them the sustaining strength of a community of faith and love which extends across the ages and embraces all peoples.
10. Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting the good. This will be aided by thought sharing, religious interpretation and worship in the home, and by living in the great purposes of the kingdom of God.

By L. FOSTER WOO

CHURCH LEADERS URGE FINISH OF DP RESETTLEMENT PROGRAM

EXECUTIVE COMMITTEE ENDORSES LIBERALIZING LAWS

AT ITS FIRST meeting of 1950, held on January 17, the Federal Council's Executive Committee considered at length the question of the future of the work for displaced persons.

Dr. Roswell P. Barnes, associate general secretary of the Council, and Mr. Fred W. Ramsey, executive vice president of Church World Service, reported on problems which the organization faces in view of its decreasing income from the denominations and its increasing responsibilities for such services as that for DPs.

Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill, asked for instructions as to whether the Department should continue to urge legislation asking for the admission of a larger number of DPs. He raised the question whether the Council is morally justified in pressing for the admission of a larger number when the churches of the Council are not providing sufficient funds to administer the program on its present scale.

The Executive Committee voted "to instruct the Department of International Justice and Goodwill to continue to press for the liberalizing of legislation with regard to the admission of displaced persons."

In view of the fact that the implementing of the program of Church World Service in behalf of refugees depends upon contributions from the denominations, the Committee voted to adopt the following statement:

"After having carefully reviewed the present crisis in the support of the DP program by the denominations, it is the unanimous judgment of the Executive Committee of the Federal Council of the Churches of Christ in America that the program must be carried through. The Executive Committee therefore appeals to the responsible agencies of the denominations to give serious attention to the

problem at the earliest possible date and to make every effort to provide the necessary appropriations. The Executive Committee also calls the attention of the Churches to the importance of cooperating effectively in 'One Great Hour of Sharing' as one way of securing adequate resources for the DP program."

Authorization was given by the Executive Committee to the Department of International Justice and Goodwill, in case occasion should require, to reaffirm the Committee's action taken on March 25, 1947, on international economic cooperation, and also for Rt. Rev. William Scarlett, chairman of the Department, or some other officer, to appear before the Senate Foreign Relations Committee at hearings on a program of technical assistance (Point Four).

Dr. Hachiro Yuasa, president-elect of the new International Christian University in Japan, was introduced to the Committee by Dr. Ralph E. Diffendorfer and spoke briefly of his hopes and ideals for the new university. He said it was symbolic of a new world to come, a new hope for the Japanese people, because in its conception and its creation the Japanese people feel that they are being brought back once more into the family of nations. The university will be international and interracial. It will teach each student to be a man, a person, an individual with intrinsic value and equal rights before God.

Rev. Cameron P. Hall, executive secretary of the Department of the Church and Economic Life, reported on plans for the Second National Study Conference on the Churches and Economic Life, to be held in Detroit, February 16-19, and explained that the purpose was to help the churches contribute insight and direction in respect to economic issues and tensions which have vast moral and social implications. He said that, organiza-

tionally speaking, *only the churches* will be represented at Detroit. He also explained that the conference does not commit the Federal Council or the denominations or churches which appointed the delegates.

The assistant treasurer of the Council, John M. Johansen, reported that the budget of the Council for 1949 had been balanced, with a slight surplus of about \$800. Dr. Cavert, the general secretary, expressed appreciation to the members of the Executive Committee for their help in bringing about this result. A schedule of requested contributions from the denominations for the year 1950 was presented, based on one-eighteenth of one percent (.00055) of the total giving for all purposes for 1949, as reported by the United Stewardship Council, and having as its goal the securing of at least one-half of the Council's budget from the denominations. The budget, as adopted at the Atlanta meeting in December, is \$640,886.

The Committee voted an appropriation of \$25,000 from its reserve in the "general fund" and "reserve for contingencies" toward the expenses of launching the National Council of Churches in 1950. It urged the Planning Committee for the National Council "to develop the program in terms, not of a financial campaign, but of an effort at promotion and interpretation of the National Council as an advance in Christian unity; that special attention be directed to rallying Protestant laymen for the moral support of the new movement, and that a statement of objectives and policies be drafted which will be submitted to key laymen of the country for their consideration and approval."

The Federal Council's representatives on the Advisory Committee of the Southwestern Intercouncil Office, which was authorized at the May meeting of the Executive Committee, were elected, as follows:

Bishop Robert N. Brooks (Methodist), New Orleans; Rev. Thomas W. Currie, (Presbyterian U. S.), Dallas; Dr. Edwin A. Elliott (Disciples), Fort Worth; Dr. Patrick Henry (Disciples), Fort Worth; Rt. Rev. John E. Hines (Episcopal), Austin; Mr. Harold Kilpatrick (Presbyterian U. S.), San Antonio; Dr. T. Jasper Manton (Presbyterian U. S. A.), Dallas; Bishop William C. Martin (Methodist), Dallas; President M. E. Sadler (Dis-

(Continued on Page 20)

Christian Missions In Communist China

CONSIDERED BY ANNUAL MEETING OF THE FOREIGN MISSIONS CONFERENCE

NOW THAT Communism has triumphed in China, what is the outlook for Protestant missions?

This was one of the paramount questions at the annual meeting of the Foreign Missions Conference of North America, held last month at Buck Hill Falls, Pa. The China committee reported that the number of missionaries from North America has dwindled from 2,000 to 1,100 in the period of a year. Most of the missionaries left China when the Communistic advance first got underway, principally impelled by a desire to save Chinese Christians embarrassment. However, few missionaries have left since Chinese Christians appealed to them to stay.

Rev. Tracy Jones, Jr., the most recently returned missionary from China, said that Communism in China is regarded by missionaries there as "the greatest challenge the Church has faced in 150 years." By contrast, he noted that American Christians were inclined to be pessimistic and suggested that they were inclined to judge the future in terms of what the Communist government does, rather than by the actions of the Chinese Christians. Chinese Christians, he emphasized, are determined to make "a creative contribution to the building of a new China."

In an attempt to interpret the thinking of Chinese Christians under Communism, Mr. Jones outlined "five principles," as follows:

1. "Chinese are to be placed in positions of church leadership, including the administration of projects and the handling of funds. This policy is in line with the Communist government's determination to have a domesticated Chinese Church.

2. "While missionaries from North America will be limited in their work, and their travel confined, they are still considered essential in China.

3. "The Communist government appears to be more concerned about what the Church does, than what it says. The government is carefully watching to see if the Church gets rid of conservative administrators. It also wants to know the kind of social welfare program the Church proposes.



MRS. H. D. TAYLOR
President-elect of Conference

4. "The general consensus of opinion is that the government is going to make good on promises of religious freedom. This is a key issue in the Church's dealing with the state, and the reason why Chinese Christians have been willing to accept government posts.

5. "It is being generally proved through experience that frankness on the part of the Church is the best policy in dealing with the Communist government. Pastors who have fared best have been those who do not hesitate to proclaim their Christian faith and have been unwilling to compromise."

The outlook for the Christianization of Japan was another topic taken up by the 300 delegates.

Dr. Luman J. Shafer, secretary of the board of foreign missions of the Reformed Church in America, reported that his observations made this summer in Japan had led him to believe that the prospect for a wholesale conversion of the Japanese has been viewed "too optimistically."

"We have tended to think that the casual surface interest of the Japanese in Christianity, which indeed has been remarkable, could be immediately con-

verted into a strong and dominant Christian community," he said.

"This attitude has underestimated the difficulties of rooting Christianity in an ancient and alien culture which still remains in Japan."

In evidence of the slow spread of Christianity in Japan, Dr. Shafer reported that less than 25,000 joined Protestant and Roman Catholic churches last year. Of this number, he said, 11,124 were Protestant, and 11,154 Catholic.

He pointed out that Christians number less than 300,000 in a Japanese population of more than 80,000,000.

At the same time, Dr. Shafer noted an encouraging tendency on the part of young people in joining Christian churches. He said that approximately 80 percent of Protestant church membership was composed of people converted since the end of the war.

Since the war's end, Dr. Shafer reported, North American churches had contributed \$300,000 for church buildings, \$2,000,000 for schools and \$3,000,000 for relief. The latter program has been carried out on a non-sectarian basis, with an estimated 2,000,000 people and 1,400 institutions helped, he said.

At its final session, the conference gave vigorous support to President Truman's Point IV program to aid economically backward areas. The resolution specifically requested that such a program be placed in the "forefront" of American foreign policy and above the "vicissitudes of partisan policies."

It also urged that experts "embodying the highest ideals of American life" be enlisted for the program and pledged the assistance of missionaries for advice and counsel.

Several speakers emphasized that the Point IV program served as a golden opportunity for the missionary enterprise and urged its support on the part of the Church to insure its successful operation.

Dr. Emory Ross, secretary of the Africa Committee of the FMC, said the missionary enterprise, through its 150 years of "un-self-seeking aid" had

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A Protestant Approach to Child Welfare

"IS REVISION OR REVITALIZATION NEEDED?" ASKS EDUCATOR

"A Protestant Approach to Child Welfare" was presented by Dr. Paul M. Limbert, president of Springfield College, in a paper read to the Protestant Child Welfare Conference at Columbus, Ohio. In the concluding part of his paper which follows, Dr. Limbert discusses whether revision or revitalization is needed to enable the churches to meet the vital issues of today.

BY PAUL M. LIMBERT

ALL WILL agree that our Protestant philosophy regarding education and social services needs to be revived.

Some are saying that our only recourse under the present situation is to increase the number of distinctly Protestant enterprises. Since the Roman Catholics and the Jews are highly organized to maintain their own charities and schools, perhaps Protestants also have to set up separate institutions, not only for self-preservation but to make their appropriate contribution to the total child-welfare enterprise. Certainly there is at present an increase in the number of Protestant parochial schools and in certain communions there is a move toward establishing more social-service institutions under denominational auspices.

It may be that this is the way out, although such a policy would involve drastic changes in our present strategy and would be a heavy drain on resources of money and leadership. Before any widespread moves are made in this direction I am convinced that we need to re-examine the genius of Protestantism. Perhaps our historic Protestant philosophy on child welfare needs not so much to be revised as to be revitalized to meet our current situation.

1. For one thing, it is obvious that Protestants must clarify their convictions about the place of religion in education and social service. It is not enough, for example, to reiterate the principle of separation of church and state as applied to our public schools; there is need of a positive statement about what may properly be expected of our schools so far as religion is concerned. Two years ago the American Council on Education released a significant report on "The Relation of

Religion to Public Education." Among the basic principles set forth by the report are these:

To separate church and state in education does not mean to keep religion out of the schools. We cannot recover for religion its essential role in social and personal living so long as it is denied recognition in the schools. The schools should aid the churches both by giving youth an appreciation of fundamental spiritual values and by providing an orientation to religion as expressed in many aspects of human culture. "Public education may not propagate religious dogmas or arbitrate religious differences. But if it does not impel students toward the achievement of a faith and to that end create a sensitive awareness of the religious resources upon which men have learned to rely, it is less than education ought to be."

This report was written by an inter-faith committee.

To my knowledge no similar study is available of the relation of religion to recreation and social service. We are sure that recreation and various forms of child care have intrinsic values and are not to be used merely as bait; but we are not too clear about how these services are related to religious values or how they may be directed most effectively to religious ends. We are agreed that those whom we serve should not be subject to proselyting, but we are uncertain about the relation between our evangelical (or evangelistic) aims and our social services.

The clarity of our Protestant philosophy on these aspects of child welfare can be tested by asking a few questions:

What are the characteristics of group work that is Christian in quality? Or is any good group work Christian?

Is there any conflict between the principles of non directive counseling and the desire of a Protestant teacher or social worker to lead children and youth to Christian commitment?

When a group includes children of widely variant religious backgrounds, is it possible and is it fair to include in the program elements that are specifically religious? Here again it may be doubted

whether Protestants have formulated a clear philosophy of the distinctive and respective contributions of home, church and social agency in a comprehensive program of recreation and child care.

2. I spoke earlier about re-examining the genius of Protestantism. A second step in this direction is the clarification of our administrative policies. The impetus to such clarification comes partly from the need for coordination on local, regional and national levels. As the agency picture in America becomes more complex and as tensions become more acute among religious groups and between voluntary and governmental agencies, it is all the more important that Protestant leaders should become more expert in community organization.

Here are a few of the specific questions that face us:

How shall Protestant churches locally be related to public agencies of child welfare? to the family service agencies of the community chest? to youth organizations like the Y's and the Scouts?

At what point can Protestants join effectively with Catholics and Jews to forward their common aims for child welfare, both through local services and through social legislation?

How can Protestants achieve a greater degree of concerted effort and official action and still retain the values of autonomy and lay initiative which are so deeply rooted in Protestantism?

The desire for a clearer administrative policy arises not only from questions of this kind involving efficiency of effort but also from the desire of Protestants to make their maximum contribution to joint enterprises. As Dr. Leonard Stiley points out in his analysis of Protestant welfare federations:

"By tradition, Protestants believe in charging the state with the responsibility of administering certain welfare services; but if they are to bring pressure to bear constructively upon state agencies, they must be sufficiently organized on a sectarian basis to implement their point of view."

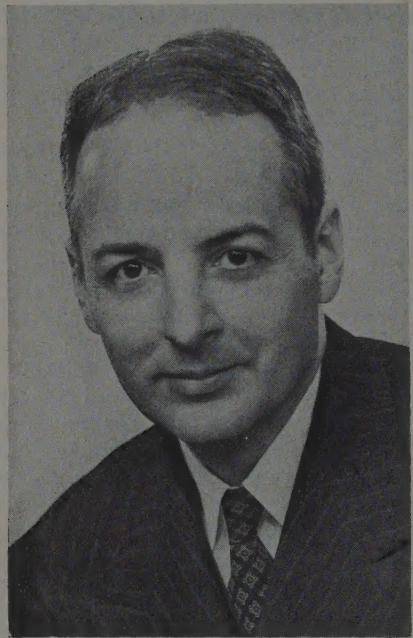
3. If the genius of Protestantism in

(Continued on page 16)

Perplexing Economic Problems For Study at Detroit Feb. 16-19

CHURCHES SENDING 350 DELEGATES TO CONFERENCE

A Christian approach to many perplexing economic problems will be sought by 350 church-appointed delegates from many walks of life and more than 30 states at the four-day National Study Conference on the Church and Economic Life in Detroit, Michigan, beginning February 16.



ARTHUR S. FLEMMING

The delegates have been named by 23 Protestant and Eastern Orthodox denominations to the National Study Conference, called by the Federal Council of Churches "to help the churches contribute insight and direction in respect to economic issues and tensions that have vast social and moral implications."

Drawn from industry, business, labor and agriculture, they will come together as *Christians*, to examine economic problems in the light of the Christian Gospel, said Dr. Arthur S. Flemming, chairman of the Federal Council's Department of the Church and Economic Life.

Under the call to the conference the

delegates will consider the responsibility of Christians, individually and through their churches, to such questions as:

What economic policies and practices should the United States follow in keeping with its responsibility to its own and the world economy?

What motives and incentives will best assure the fullest use for the public welfare of our expanding capacity to produce goods and services?

How may voluntary economic groups be so related to one another and government that our economic system will best promote freedom and justice, initiative and social responsibility?

What should be the program of the churches in training their members to deal as Christians with these areas of economic life?

"Men and women do recognize that there is a conflict between the teachings of Christ and the commonly accepted methods for dealing with the economic problems of our day," said Dr. Flemming, president of Ohio Wesleyan University and one-time member of the U. S. Civil Service Commission. "The existence of these conflicts creates tensions. The Church can and should play an important role in helping the people of our day to think their way through to Christian conclusions concerning these problems.

"Over a period of the past two years the Department of the Church and Economic Life of the Federal Council, has discovered that when churchmen from the ranks of labor, management and agriculture sit down with theologians and economists and consider the great economic problems of our day in the light of the teachings of Christ, it is possible to arrive at very significant understandings.

"There is no doubt at all that this experience will be duplicated in the Detroit Conference. Unquestionably the representatives of the churches who participate in the Detroit Conference will contribute observations and statements which will be of immeasurable

help to Christians everywhere as they seek to follow in the footsteps of the Master."

Following the usual pattern of study conferences convened by the Federal Council of Churches *the conference will speak only for itself*, said Rev. Cameron P. Hall, executive secretary of the Department of the Church and Economic Life. The results of its study will be submitted to the churches for study and action but the conference in no way commits the Federal Council as the convening body or the church bodies that are represented.

Laymen will dominate the conference, outnumbering clergymen two to one, Mr. Hall emphasized. Men and women who in their daily lives are at work in agriculture, business and industry, labor, education, consumers groups, government or civic agencies or are employed as lawyers, economists and housewives will participate in the conference. Mr. Hall said active and responsible leaders of the National Association of Manufacturers, American Federation of Labor, Congress of Industrial Organizations, Committee for Economic Development, Cooperative League of the U. S. A. and the National Grange, among others, will be present but organizationally only the church will be represented.

Mr. Hall said that the number of delegates was limited under a plan of proportional representation. Only official delegates of national denominations, councils of churches and certain allied religious bodies will participate in the four-day conference at the Statler Hotel.

The advance registration list shows that delegates will come from Mississippi, Minnesota, California, Iowa, Indiana, Ohio, New York, Kentucky, Michigan, Tennessee, Illinois, Virginia, Washington, Pennsylvania, Louisiana, New Jersey, West Virginia, Missouri, Georgia, Wisconsin, Connecticut, Massachusetts, Maryland, Oregon, North Carolina, Texas, Vermont, New Mexico; also the District of Columbia and Canada.

The conference will follow the organizational pattern of the first National Study Conference on the Church and Economic Life called by the Federal Council of Churches and held three years ago at Pittsburgh. The Pittsburgh conference affirmed that the churches have a responsibility for economic life. The Detroit Conference will seek to determine specific areas of Christian responsibility in the economic realm.

A Churchman's Notes On The Second Session of Congress

BY BENSON Y. LANDIS

IN THE early days of the 2nd session of the 81st Congress, the Senate deliberated on repeal of the long-standing oleo taxes in about the tempo that it followed in the 1st session. The first session was marked by a Senate that wished to take several weeks on each of a number of important issues. The result was that Congress stayed until October 19.

Hearings on a bill, S.1847, to ban interstate transportation or broadcasting of liquor advertising were held by the Senate Committee on Interstate and Foreign Commerce, Edwin C. Johnson, Col., chairman.

Hearings were scheduled by the Senate Committee on Foreign Relations, Tom Connally, Texas, chairman, on the question whether the Senate would consent to the ratification of the convention of the United Nations on Genocide. A nation ratifying the convention would be required to make its domestic laws conform to the convention, which forbids destruction of racial groups or cultures. It has been said the convention does not forbid "mistrreatment" of minorities within a state.

The post-war Selective Service Act expires June 24, 1950, and the Administration has requested authority to continue to draft men for the armed services.

Federal power to regulate rents expires June 30, 1950, and President Truman has recommended extension beyond that period. Administration legislation had not yet been introduced.

Repeal of the Taft-Hartley law is not being attempted by Congressional leaders.

The Senate Committee on Finance, Walter F. George, Georgia, chairman, began hearings on the question of broadening the social security system, more specifically the extension of Old Age and Survivors' Insurance to many persons not now covered, including the lay employees of churches. Under the terms of H.R. 6000, which the House passed with only 14 negative votes, lay employees of churches would be

covered in compulsory terms, as was explained in the December BULLETIN. But employer participation would be voluntary. Coverage would be had by an employee earning \$50 per quarter. Every religious organization with one or more lay employees would have to transmit by payroll deduction the employee's insurance contribution of 1½ per cent of wages. Every religious organization would also be required to choose whether to match the employee's contribution, and thus assure him of full coverage, or not to do so.

John Lesinski, Mich., chairman of the House Committee on Education and Labor, announces that on February 6 the Committee will begin to consider action on federal aid for elementary and secondary education. These meetings will not be open to the public. An attempt will be made to agree upon a report to the House, a step that has thus far not been possible.

The Senate passed a bill in 1949, as in 1948, authorizing a federal appropriation of \$3000,000,000 a year to the states, and permitting the states to use federal funds in the same manner as state funds may legally be used. It is the practice in 5 states to use public funds for text-books in private schools, and in about 18 states to use public funds for payment of bus transportation of private-school pupils.

House consideration of the matter touched off a major national controversy, because church-state relationships were involved.

Here are some of the choices which the House Committee has before it as it attempts to report out a bill or to work out a compromise:

H.R.4643, the Barden bill, which would limit aid to public school pupils. The Committee took no action on this bill in 1949, and chairman Lesinski dissolved all subcommittees of the committee as a result of controversy over this measure. Graham A. Barden, N. C., was chairman of the subcommittee on education.

S. 246 is the bill passed by the Senate, noted above.

H.R. 5939, the Burke bill, would

St. Joseph, Mo. Reports Increased Church Attendance

Church attendance and active participation in local religious activities have increased throughout 1949 in St. Joseph, Mo.

Dr. Adiel J. Moncrief, president of the St. Joseph Council of Churches, attributes this to four factors: (1) a Go-to-Church campaign conducted by the Veterans of Foreign Wars, (2) the Advertising Council campaign, "Religion in American Life," (3) the increased efficiency and enlarged program of the St. Joseph Council of Churches, directed for the first time by an employed executive secretary, and (4) an awakened spiritual interest among people.

Dr. Moncrief believes also that the employment of young men as youth directors by many of the city's Protestant churches has been an important factor in increasing the participation of young people.

Weekday Bible schools in St. Joseph have an enrollment of 83.3 percent of the total enrollment in local public grade schools.

limit federal aid to use for payment of salaries of teachers in public schools.

H.R. 5838, the Kennedy bill, which would permit the federal government to make payments directly for auxiliary services (health services, textbooks, transportation) to private (parochial) schools in those states that prohibit the payment of public funds to private institutions.

What should be done about food surpluses stored under Government control? Apparently some church agencies agree with former Secretary of the Treasury Morgenthau who recently advocated donation of some of these surpluses to needy persons overseas. The federal Government controls about a billion dollars worth of wheat, and has some two billion dollars additional in a number of other products.

The Agricultural Act of 1949 gives limited power to the Secretary of Agriculture to give surplus foods in danger of deterioration or spoilage to private relief agencies for assistance of needy persons abroad, but relief agencies in the U.S. have the prior right to such foods. It was reported recently that dried beans, dried milk and dried eggs might become available, but doubt was expressed concerning other foods.

Bus Riders Help Themselves



RIDERS in Pasadena busses are invited to help themselves to religious literature provided by the evangelism department of the council of churches.

A bus card, 11 x 14, printed in blue and white with invitation "Think about These Things," is used. At the lower edge are two plastic pockets. One pocket holds the council's "welcome pamphlet" with a map of the city on which the member churches are marked, and an invitation to "attend the church

of your choice this Sunday." The other pocket contains the best available religious tracts, a new one each week. The Council of Churches pays regular commercial rates for the rental of the space.

During the first month, an average of 2,875 pamphlets were taken each week, according to Rev. Edward Goodman, chairman of the Bus Card Committee. He appraises the project as good evangelism for reaching non-church members, and good education for the teaching of church members.

RALEIGH COUNCIL ACTS AGAINST KU KLUX KLAN

The Ministerial Association of Raleigh, N. C., commended the action of the City Council in adopting an anti-mask ordinance when the Ku Klux Klan announced a campaign to recruit members in North Carolina.

The resolution said that the Klan promoted racial bigotry, contradicted Christian principles of the fatherhood of God and the brotherhood of man, presumed to administer justice outside the law, and violated the rights and freedoms of individuals.

"We call upon the members of our churches and the citizens of this community," it concluded, "so to resist the Klan that it will be unable to obtain a single new recruit in our city."

HIGH SCHOOL PROGRAM

The Peoria, (Illinois) Council of Churches held its first High School Religious Emphasis Day on January 31.

An elaborate program, directed by church laymen, ministers and youth leaders, was held in the high schools and also in many churches of the area.

CHURCHMEN AND N.A.M. DISCUSS ECONOMIC LIFE

UNDERSTANDING between leaders of church and of industry was advanced in the two-day session for church leaders convened by the Federal Council's Department of the Church and Economic Life in connection with the fifty-fourth annual Congress of the National Association of Manufacturers in New York, December 7 and 8.

Under the chairmanship of Rev. Harold C. Letts, Board of Social Missions of the United Lutheran Church, churchmen of five states attended sessions of the Congress, listened to explanations of the program and policies of the National Association of Manufacturers relating to both domestic and foreign issues and raised questions of concern regarding the ethical and social aspects of the policies outlined.

Enthusiastic in his appraisal of this type of interchange between the two groups, Mr. Leo Teplow, assistant director of the National Association of Manufacturers, Department of Industrial Relations, a speaker at the first session, indicated his belief that "the stability and successful operation of any democracy depends upon the maximum degree of understanding between its various groups. Meetings such as this make a very valuable contribution to that end."

Others who addressed the seminar were Mr. Noel Sargent, secretary of the National Association of Manufacturers, Mr. Harry G. Specht, of the Eastwood-Nealley Corporation of Belleville, N. J., and Mr. Robert Doing of the New York Telephone Company.

Churchmen attending the sessions represented nine denominations from Illinois, Ohio, Pennsylvania, New Jersey, and New York.

STUDY JEWISH PRACTICES

Jewish practices that Jesus knew will be discussed at an Institute on Judaism for church school teachers and leaders in Cleveland, Ohio, February 27. The institute is being conducted by the Cleveland Church Federation and the Religious Education Fellowship. Rabbi Barnett R. Bricker of the Euclid Avenue Temple will lead a worship service and there will be a guided tour of the temple, followed by an informal reception.

A Thousand Attend Dayton Worship Seminars

The attendance at the various sessions of the Worship Seminar held in Dayton, Ohio, on Sunday and Monday, January 8 and 9, totaled about 1,000. For the most part, this was made up of leaders responsible for worship in the various church activities, namely pastors, church musicians, church school officers and teachers, women's society officers and members, young people's workers, church officers, and others.

The Seminar was held under the auspices of the Dayton Federation of Churches, Rev. Reuben C. Coleman, secretary, in cooperation with the Commission on Worship of the Federal Council of Churches. The local federation followed the policy of committing responsibility for various gatherings to organized groups in Dayton; for example the Choir Masters' Guild had responsibility for the Church Musicians' group on Sunday afternoon and the Hymn Festival on Sunday evening. This latter was unique in that the choir of some 60 voices was made up almost entirely of directors of music in local churches. The Women's Division of the Church Federation had responsibility for the Monday program with Miss Margaret T. Applegarth of New York as the guest speaker. The Ministerial Association carried through their Monday program with Dr. Hoynton Merrill of Columbus, Ohio, and Rev. Deane Edwards of New York as the speakers. Assisting was Dr. Frank D. Slutz of Dayton. The musical program of the Seminar on Sunday afternoon and evening was directed by Prof. Louis H. Diercks, Dean of the School of Sacred and Choral Music, Ohio State University. The local arrangements for the Seminar were handled by a committee headed by Mrs. J. Paul Richter of the Church Federation.

The Sunday sessions were held in the Grace Methodist Church under the direction of Rev. L. H. Mayfield, Associate Pastor. The women's session on Monday assembled in the First Evangelical United Brethren Church, Rev. P. M. Herrick, pastor. The ministers were entertained in the Corinth Boulevard United Presbyterian Church, Rev. Theodore M. Anderson, pastor.

Religion in American Life Campaign Reached Millions

MORE THAN 2,000 communities participated in the 1949 Religion in American Life campaign, according to Rev. Earle B. Pleasant, national director of the United Church Canvass.

The results of the project, which was the first effort on behalf of religion in which business and advertising cooperated through the Advertising Council, "exceeded all expectations."

5,187 poster boards were used with the message "Find Yourself through Faith, Come to Church This Week." There were also 335 network and 30 regional radio programs, and 3,000 advertisements in 481 newspapers carrying the same theme.

Dr. Karl K. Quimby, executive secretary of the Division of Church Extension of the Methodist Board of Missions, was re-elected chairman of the Canvass; Rabbi E. L. Freund, executive director of the Synagogue Council of America, was elected vice-chairman, and Edwin W. Parsons, secretary of the National Council of

Northern Baptist Men, was named secretary.

The United Church Canvass decided to repeat the Religion in American Life campaign in 1950 and designated the entire month of November as the period of observance. They again will seek the cooperation of the Advertising Council in promoting the campaign through mass media of communication. The story of the 1949 campaign is presented in a series of slides which were shown for the first time at the annual meeting.

NAMED TO WELFARE ASSEMBLY

Rev. Beverley M. Boyd, secretary of the Federal Council's Department of Christian Social Relations, was elected a member of the executive committee of the National Social Welfare Assembly for a term of three years, at its annual meeting in New York January 20. The Assembly is the coordinating agency of 35 voluntary and 15 government social welfare groups.



Joseph E. Boyle, vice president of J. Walter Thompson Co., and chairman of the radio committee of the United Church Canvass, addresses annual meeting. Rev. Earle B. Pleasant, (left) national director; Rev. Karl Quimby, re-elected chairman.

DEPLORES EFFECT OF LIQUOR ADVERTISING

The "terrific pressure of social custom and publicity encouraging people to drink" was emphasized by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, at a Senate Committee hearing in Washington January 12 on liquor advertising.

"Young people," he said, "are unconsciously induced to assume that intoxicants are as much a matter of course as ice cream or tea—and even somehow connected with so-called social distinction. The deceptive glamor of alcoholic beverages is vastly intensified by the extremes to which their advertising now goes. It exerts a constant and powerful pressure upon each new generation of youth to acquire habits of drinking. It thus contributes directly to the extension of alcoholism which is now recognized as one of our greatest evils."

The measure under consideration at the hearing was the Langer Bill, which would make it unlawful to "transport in inter-state commerce any publications which advertise alcoholic beverages or contain the solicitation of an order for alcoholic beverages."

Dr. Cavert based his testimony on the statement adopted by the Federal Council at its Biennial Meeting in Seattle in December, 1946:

"We deplore the effect which the advertising of alcoholic beverages is destined to have, especially upon the mind of youth, through its unwarranted and false claims, which go beyond public presentation of brand names, common to all advertising, and which aim to invest the use of alcohol with prestige and desirability. This calls for regulatory practices which, if not voluntarily put into effect by advertising agents, should be imposed by appropriate organs of government."

Dr. Cavert emphasized that the Council had not committed itself to any specific bill or to the details of legislative procedure, but was insisting that the present flood of liquor advertising presents a social problem which legislators ought not to evade.

Reading Material for College Students

Ministers often write to Rev. James L. Stoner, secretary of the University Christian Mission, asking about materials for their students away from home.

Three brief leaflets, in popular, student language, just issued by the University Christian Mission will help to meet this need.

Student, Size up the Church takes up the three undergraduate sticklers about Church: (1) Do I need to attend church to be a Christian? (2) Why all the denominations and splits? (3) What in the world does the Church do, anyway? "Church," it says, "is the fellowship of those who accept and follow Jesus Christ as the one who uniquely revealed what God is like, and find life made new by his power . . . the greatest force in history to champion genuine justice, mercy and wholeness of life among all sorts and conditions of men."

Student, Can you Say "Our Lord"? deals with Jesus Christ as Lord of all of life: "Halfway response to one whom we call 'Our Lord' will not do. On campus, for example, he demands allegiance in all our everyday living. Every subject we study, every fraternity or sorority relationship, every date, all our spending, all our contacts with family and home or with politics or race, must be related to his persuasive Lordship. If he is our Lord he makes an absolute claim upon these—even as he offers us also newness of life, wholeness, serenity, radiance."

Student, There's No Law Against It considers personal Christian ethics—"having a good time or getting tight or taking a girl a good long way." "Why do what I think is right?" it asks, and answers: "Not mainly from fear, self-respect or even concern for others, but in response to God known in Our Lord who lived and taught what's right and what's wrong. Once I'm aware of my sonship under God, aware that He follows me minute by minute with eagerness and sensitiveness. I live affirmatively, radiantly, trustfully."

The three leaflets (about 600 words each) are available at one cent each, from the University Christian Mission, 297 Fourth Avenue, New York 10, N. Y.

PEORIA CHURCHES HOLD CHRISTMAS SERVICE

In Peoria, Ill., five Protestant churches united in a Christmas communion service. Congregations, pastors and choirs of a Baptist, a Methodist, a Christian, a Presbyterian and a Universalist church joined.

The service filled Peoria's large church, the First Methodist. Dr. C. Carpenter, pastor of Central Christian Church, gave the communion meditation, using the Methodist ritual.

DULLES SPEAKS AT SEATTLE

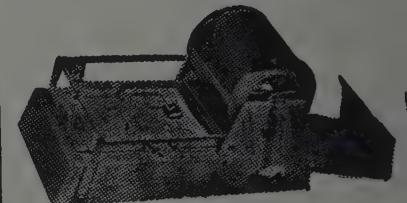
An address by Honorable John Foster Dulles on "The Spiritual Basis of Peace" was a high point in the 20th annual dinner of the Council of Churches and Christian Education for Washington and Northern Idaho, Seattle recently.

Following the dinner, the Symphony presented Beethoven's Ninth Symphony in the Civic Auditorium.

The dinner and concert were part of the two-day sessions of the Annual Meeting.

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"BEST," TOP PRINTED, qu,	2.90
NEW PLIOFILM, Top Printed, green	3.00
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CEMENT for above, bottle	2.40

INK (Postpaid)

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FOUR COLORS, ½ lb. each color	2.90

FOLIOS (Postpaid)

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Congress Hears from Church Leaders

THE United States Senate was urged to enact promptly an "adequate, satisfactory and workable" displaced persons bill by the heads of 22 national Protestant and Eastern Orthodox denominations, and the leaders of several allied religious bodies, in a joint petition presented to Senator Pat McCarran, Chairman, and other members of the Senate Judiciary Committee, in January.

In the petition, the church leaders expressed belief that if concurred in by the Senate, the House-approved measure, HR 4567, "would go far toward removing the unjust features of the Displaced Persons Act of 1948."

"It is our view," they added, "that the liberalization of existing displaced persons legislation would be wholeheartedly supported by the religious community of our country."

The petition was transmitted by Dr. Walter W. Van Kirk, New York, secretary of the department of international justice and goodwill of the Federal Council of Churches.

"I have reason to believe that the people of our churches generally are prepared to support HR 4567 as a bill which meets, in its essential respects, the concern of our churches respecting displaced persons legislation," said Dr. Van Kirk in his letter of transmittal.

The House-approved measure would permit admission of 339,000 displaced persons, instead of 205,000, the maximum under the 1948 act, and would advance the time limit to three years, instead of two.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches, told a Senate Committee January 23 that "the conscience of the Christian community has been outraged by the mass destruction of entire groups of the human family."

Urging Senate ratification of the United Nations Convention on Genocide Dr. Cavert declared "the churches are no longer content with issuing moral protests against such odious crimes and proclaiming general principles of decent respect and justice for all people."

"The leaders of the churches are now insisting," Dr. Cavert testified before a sub-committee of the Senate Committee on Foreign Affairs, "that genocide shall be placed under a definite ban of international law. They believe that this end can be achieved through the Convention now before this committee."



The cooperation between the leaders of three faiths is illustrated in a recent New York meeting on displaced persons. Seated (left to right) PAUL G. MACCORMACK, National Catholic Welfare Council; RABBI BERNARD J. BAMBERGER, Synagogue Council of America; DR. WALTER W. VAN KIRK, Federal Council of Churches; FRED W. RAMSEY, Church World Service. Standing (left to right) ARTHUR W. GREENLEIGH, United Services for New Americans; DR. CARL LUNDQUIST, National Lutheran Council; and REV. ALOYSIUS J. WCISLO, National Catholic Welfare Conference.

Family Life Week Set for May 7-14

"God Works Through Homes" is the theme for Protestant and other non-Roman churches during National Family Week, May 7-14. The week, which ends on Mother's Day, will be observed on a national scale, with each of the three major faiths formulating its own plans.

Two leaflets have been prepared for the Intercouncil Committee on Christian Family Life by Rev. Richard E. Lentz of the International Council of Religious Education, chairman of the committee.

Your Home and National Family Week offers definite plans and activities for strengthening the ties of the family and shows how the home can be a center of Christian influence in the community. It calls attention to the fact that the home has primary responsibility for the religious nurture of children and that home influences create the foundation of character, morality and religious faith.

How The Church May Cooperate gives ideas and suggestions for the observance of the week in the church program and in the life of the community. It challenges the church to build Christian family life as one of its major objectives so that home and church may strengthen each other. There are suggestions for special sermons and other services on family life. There is a discussion of visitation in homes and instruction in family worship.

The leaflets are available at two cents each or \$1.75 per hundred, from the Federal Council's Commission on Marriage and the Home, 297 Fourth Avenue, New York 10, N. Y.

GREETINGS RECEIVED FROM JEWISH LEADER

Bishop John S. Stamm, as president of the Federal Council, received a Christmas message from Rabbi Bernard J. Bamberger, president of the Synagogue Council of America.

The message read:

"The Synagogue Council of America, representing American Jewry, extends to the Christian people of our land the hearty wishes of their Jewish fellow-citizens.

"May the coming holiday be to all who celebrate it a source of joy and blessing and may it serve to strengthen the ties of human friendship among all the children of God."

DISCUSS CHURCH UNITY AT GREENWICH MEETING

Representatives of seven denominations which are constituent members of the Federal Council of Churches met at Seabury House, Greenwich, Conn., December 14-16, to consider the further possibilities of church union.

The denominations which sent official delegates were: The Methodist Church, the Presbyterian Church in the U. S. A., the Congregational Christian Churches, the Evangelical and Reformed Church, the Disciples of Christ, the Colored Methodist Episcopal Church and the African Methodist Episcopal Zion Church.

Invited consultants were present from the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education.

The main outcome was a decision that there should be a permanent group made up of the official representatives of the denominations listed above, and of any others which might desire to become associated with them, for the purpose of studying a plan of union among themselves. It was agreed that the study, in the first instance, should deal with those churches which are not separated by the greater differences in faith and order.

Bishop Ivan Lee Holt of St. Louis (Methodist) was elected chairman of the continuing organization and Dr. William B. Pugh of Philadelphia (Presbyterian U. S. A.) was made vice-chairman.

RELIGIOUS GROUPS OPPOSE LEGALIZED GAMBLING

The proposal of Mayor William O'Dwyer of New York that New York State legalize all betting on sports events brought opposition from church groups, including the Protestant Council of the City of New York, the Federal Council of Churches, and the Methodist Church.

The Federal Council's statement, made originally in 1934, described gambling as "an insidious menace to personal character and morality."

"By encouraging the idea of getting something for nothing," it said, "of getting a financial return without rendering any service, gambling tends to undermine the basic ideals of public welfare. This is an evil which needs restraint rather than promotion."

Child Welfare

(Continued from Page 9)

child welfare is to be preserved, there another essential need: to adopt a more vigorous leadership strategy. Among Protestants there should be no qualitative difference between clerical and lay leadership or between volunteer and professional status. All are called to serve God in and through their vocations.

But are we really pressing this point with vigor in the professional training of Protestants for child welfare? Where in a school of education or school of social work will one find adequate treatment of the religious responsibility and opportunity of teacher, group leader or case worker? If this is too much to expect of a tax-supported college or an independent university, how shall the Protestant churches supplement the training of professional workers so that they may be more clear as to religious convictions and administrative policies? At present we are not facing this important need in any systematic way, and as a consequence relatively few Protestants in the fields of education and social work are well equipped to fulfill their Christian vocation.

I have in mind also the host of laymen and laywomen who are serving as volunteers in various child welfare enterprises and who as citizens are in a position to work for a more adequate financial and legislative undergirding of education and social services. If these men and women in our churches, related in one way or another to child welfare, were more articulate regarding their Christian faith, more firm in their Christian commitment and more skillful in Christian social action, we should have no worry about resources or leadership.

These are the people who ought to be zealous about maintaining and improving our public schools. These are the people upon whom we should be able to depend for securing more adequate recreational and social services for children and youth. These are the people who ought to be taking the lead in reconstructing our social system in the interest of equality and justice, lessening those social maladjustments which give rise to the need for so much social service.

In other words, any vital philosophy of child welfare must lead to a more positive, aggressive expression of the fundamental values and convictions which we as Protestants cherish.

Communist China

(Continued from Page 8)

saved the way for the acceptance of the program abroad.

While admitting that fears of imperialism connected with the program were partially justified, Dr. Ross commented that "this century-old Christian missionary enterprise, in which America has been the largest single contributor, has laid the acceptable foundations for the broadest and most intimate international peacetime cooperation."

Dr. Ross warned that "selfish human greed" both here and abroad, coupled with "unconcern and inaction" by both Roman Catholics and Protestants were the greatest obstacles to the program.

Another important resolution by the conference urged that surplus food in this country be made available for overseas relief.

In a move to supplement the appeal for additional literacy workers made by Dr. Frank C. Laubach, pioneer missionary educator, the Conference asked every member board to designate at least one missionary for special literacy training.

Successful negotiations between the Netherlands and Indonesia leading to the independence of the latter country were applauded by the Conference. The missionary leaders expressed "best wishes and devout prayers for the future and happy and constructive relationship between the two countries."

Mrs. H. D. Taylor, of Toronto, executive secretary of the Woman's Missionary Society of the United Church of Canada, was named chairman of the Conference.

Other elected officers include Dr. C. C. Adams, of Philadelphia, executive secretary of the board of foreign missions of the National Baptist Convention, first vice-chairman; Dr. Charles F. Leber, of New York, secretary of foreign missions and overseas inter-church service of the Presbyterian Church U. S. A., second vice-chairman; Dr. Byron S. Lamson of Winona Lake, Indiana, secretary of the general mission of the Free Methodist Church of North America, recording secretary; and Miss Henrietta Gibson of New York, treasurer of the Woman's Division of Christian Service, The Methodist Church, treasurer.

The adopted budget for 1950-51 was \$101,593, representing an increase of approximately \$5,000 over last year.

COUNSELING FEATURES YOUTH WEEK OBSERVANCE

A Vocational Christianity project was sponsored by the Philadelphia Christian Youth Council and the Philadelphia Council of Churches as the interdenominational feature of a city-wide observance of Youth Week.

The project attempted to interpret for young people the claims of the Christian faith in relation to life work through a series of one-day conferences in each section of the metropolitan area.

The nine subjects on which counseling was given were: teaching, law, salesmanship, medicine, avocational Christianity, office work and management, church vocations, vocational Christianity in all professions, and social service.

Fifteenth Anniversary

During his fifteen years as general secretary of the New York State Council of Churches, Rev. Wilbur T. Clemens has seen the staff grow from 4 members to 16 and the annual budget increase to four times what it was in 1935.

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Space generally available from November to May; more than a score of group reservations already received for 1949-50 season.

RECENT GROUP MEETINGS HELD HERE INCLUDE:

General Synod of the Reformed Church in America (one of first church groups to meet at The Inn in early thirties—since then, at least a dozen times.)

Board of Missions and Church Extension of the Methodist Church (December Annual Meetings continuously since 1943).

Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

Foreign Missions Conference.
Home Missions Council.

Missionary Education Movement.
Committees of the International Council of Religious Education.

United Stewardship Council.

General Assembly of the United Presbyterian Church of North America
The Committee on United Promotion and many other Groups of The Presbyterian Church in the United States of America.

The Provisional Committee of the World Council of Churches (April, 1947—only meeting held in America, up to that time, of this important Committee).

Western Section of the Alliance of Reformed Churches.

Lutheran Student Association.
National Preparatory School Conference
Eastern Pennsylvania Y.M.C.A.
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CHRISTIAN UNIVERSITY HEAD VISITOR IN U.S.

Dr. Hachiro Yuasa, recently chosen to head the new Japan International Christian University to be opened in 1951, has just arrived from Tokyo.

Dr. Yuasa plans to discuss problems of faculty selection for the University, to confer about the University's financial set-up and visit schools "which are doing significant work in experimental educational procedures."

He plans to visit Syracuse, Harvard and Princeton Universities and Michigan State College.

"Live in Your Town?" Pamphlet

The Editor's attention has been called to the source of the leaflet on non-resident church members described in the article "Live in Your Town" on page 19 of the November BULLETIN as being distributed by the Toledo Council of Churches. It was written by Mrs. W. M. Livrett of the Department of Church Development and Evangelism of the United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis 7, Ind.



The Days That Lead To Easter

THE days that lead to Easter can be a time of spiritual advance for you and for your family if you will spend a few minutes each day in Bible reading, prayer, and meditation. In this Lenten and Easter season you and your family can join the many thousands all around the world who get daily spiritual refreshment and inspiration for Christian living through the use of The Upper Room.

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Radio Programs for Month of February

SUNDAYS—Dr. Ralph W. Sockman

"National Radio Pulpit" WNBT and Network—10:00-10:30 A.M. Dr. John Sutherland Bonnell, "National Vespers"—WJZ and Network 1:30-2:00 P.M.

MONDAYS—Dr. Arthur Acy Rouner

"Gems for Thought"—ABC network 8:45-8:50 A.M. WJZ local 8:55 9:00 A.M. WJZ and network 11:30 11:35 P.M. Dr. Alfred Grant Walton—"Faith in Our Time" 10:15 10:30 A.M. Network only (not WOR)

TUESDAYS—Dr. Wendell Phillips

"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55 9:00 A.M. WJZ and network 11:30 11:35 P.M. Dr. Ira W. Langston—"Faith in Our Time" 10:15-10:30 A.M. network only (not WOR)

WEDNESDAYS—Dr. Allen E. Claxton

"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55 9:00 A.M. WJZ and network 11:30 11:35 P.M. Dr. J. Richard Sneed—"Faith in Our Time" 10:15-10:30 A.M. network only (from Los Angeles)

THURSDAYS—Dr. Samuel M. Shoemaker—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55 9:00 A.M. WJZ and network 11:30 11:35 P.M.

FRIDAYS—Dr. Paul H. Conrad

"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55 9:00 A.M. WJZ and network 11:30 11:35 P.M.

SATURDAYS—Dr. Ronald Bridges

"Religion in the News" KNBC and network 6:15-6:30 P.M. (Original in San Francisco)

TELEVISION PROGRAMS

MONDAYS—Dr. Clark W. Hunt

WABD—Channel 5, 10:45-11:00 A.M.

TUESDAYS—Panel Discussion—WABD

Channel 5, 10:45-11:00 A.M.

THURSDAYS—Dr. Jesse William St

WABD—Channel 5, 10:45-11:00 A.M.

SATURDAYS—"I Believe"—WNBT

Channel 4, 7:15-7:30 P.M.
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AMONG THE NEW BOOKS

Growth in Prayer

BY CONSTANCE GARRETT, Macmillan, \$2.00

This book is a guide for exploring the deeper reaches of the devotional life and is unexcelled for Lenten reading. It does two things, related but different. The first is to help us learn *to pray*; the second, to help us learn *how to pray*. The modern world, Miss Garrett feels, is so busy teaching us self-confidence and pride in our own achievements that it is difficult, but necessary, to develop humility and reliance upon God, without which prayer must seem meaningless make-believe.

Her definition of prayer is simply an awareness of "being in the presence of God." The right way in which to get started, therefore, is not by thinking of our own desires and hopes but by "looking upon God,"—an admonition which is supported by the great souls who have had the fullest experience of communion with God.

The value of written or formal prayers is strongly stressed. Miss Garrett recognizes the prejudice against them on the part of many Protestants, who feel that they are "mere words." But she holds that in using the prayers of the most saintly Christians of the ages we learn to approach God as they approached Him, to seek the things which are most in accord with His will, and thereby really to *grow* in the art of prayer. She also emphasizes the unique role of the Bible for training in prayer, pointing out that here is our best source-book for understanding the nature of God well enough to be able really to pray to Him in the spirit of Jesus.

A feature which many will warmly appreciate is the assembling of scores of prayers and litanies, out of the experience of the Church through the centuries, for our study. From these concrete examples we begin to see how

the different elements in prayer—adoration, confession, thanksgiving, intercession, petition—find their due and rightful place.

At the other extreme from the emphasis on the value of formal prayers is a recognition of the place of the most informal and spontaneous, even "ejaculatory" prayers. "Fill your mind," Miss Garrett urges, "with short phrases and sentences of prayer and adoration which it can whisper as you are busy about your various occupations."

For more systematic cultivation, there are fruitful suggestions—some of them rather original—for a daily pattern of prayer, for using the first and last moments of the day to orient the self toward God, for "recollecting" scenes from the life of Jesus, for special periods of retreat, for the observance of the Holy Communion, for practising a joyful acceptance of what the mystics call "mortification" of the spirit, and for specific forms of self-discipline associated with the Lenten season.

—S.M.C.

Christianity and Civilization: Specific Problems

BY EMIL BRUNNER, Charles Scribner's Sons, \$2.50

American readers, who already know Dr. Brunner well, will heartily welcome this second volume of his Gifford Lectures on the relation of Christianity to civilization. The first series dealt with the basic philosophical ideas; the present series, with specific applications.

For Professor Brunner there is not, and never has been, anything that can be described as a "Christian civilization." What is often called by that name is a compromise between Christian and non-Christian forces. Every civilization is a civilization of sinful men. Nevertheless he holds that the Christian faith is the basis of civilization, for the order and harmony which civilization requires cannot be found in civilization itself but only in a Reality outside of civilization and transcending it. Christianity is "otherworldly," but it is this very "other-

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worldliness" which is the strongest force for the renewal and the preservation of cultural life. It saves us from the illusions both of universal progress and of despair and gives us ultimate standards by which to test all aspects of our civilization.

Science, as Dr. Brunner sees it, tends too much to monopolize man's outlook. Science can disclose only certain aspects of truth; the greatest questions, those which have to do with the goals and values of life, are outside its range.

On the economic side, Professor Brunner holds that the great error in both capitalism and socialism is a pre-occupation with material goods. While he does not think of Christianity as tied to any particular order or structure, he is sure that freedom is absolutely necessary and therefore thinks progress is much more likely under private enterprise, subject to social controls, than under a socialist state. To shift power, he says, from the economic to the political field does not solve the fundamental problem of motives and is likely to make all solutions more difficult.

Professor Brunner's wide-ranging mind explores also the realms of art, of education, and of law as phases of civilization to which Christianity has vital contributions to make. He comes back again and again to an emphasis on the Christian conception of the "person in community" as essential to a sound civilization. He insists that when Christian faith declines, civilization decays. This is an invaluable volume for an understanding of our time. S.M.C.

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*The Predicament of
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SIGNS OF HOPE

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by ELTON TRUEBLOOD

• Dr. Trueblood points out the first signs of a new dawn to show that a distinct and vital hope exists even in these days of seemingly complete despair. A heartening and much needed book.

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We Bow Our Heads

By JOHN W. DOBERSTEIN, Philadelphia, The Muhlenberg Press, \$2.50

Standing firm under the pressures of life requires moral and spiritual nurture. Every child needs this nurture. For this purpose homes are created. Within such an environment the prayer life of little children glows with meaning—provided parents do their duty and churches help equip parents with suitable guidance materials.

"We Bow Our Heads" is such a book. The author, John W. Doberstein, has made a remarkable selection of prayers and poems for children. Artistic illumination has been executed by Peggie Geiszel. The book is intriguing for both children and parents because of its pedagogical arrangement and colorful illustrations.

The content includes morning and evening prayers, mealtime prayers, poems that are prayers, poems that praise, and prayers for many things. There is also a group of Scripture and prayer selections that are "good to know by heart," followed by a child's affirmation, a child's faith, the Lord's Prayer, the Ten Commandments, the Beatitudes, the Little Gospel and Our Saviour's Golden Rule.

This book follows in the tradition of "The Master Library," "Thoughts of God for Boys and Girls," and "Getting Acquainted with God." Inquiring parents will find "We Bow Our Heads" of inestimable value as they seek to nurture their little ones in "the fear and admonition of the Lord."

—J.Q.M.

ADDRESSED TO CHRISTIANS

*Isolationism vs.
World Community*

by FLOYD H. ROSS

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Displaced Persons Resettlement

(Continued from Page 7)

ciples), Fort Worth; Mrs. George S. Sexton (Methodist), Shreveport; Bishop A. Frank Smith (Methodist), Houston; Bishop W. Angie Smith (Methodist), Oklahoma City; Dr. Calvin K. Stalnaker (National Baptist), Tulsa.

The Southwestern Intercouncil Office is under the joint auspices of the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, and the United Council of Church Women.

The Executive Committee also elected the following to serve on the Committee on Interchange of Speakers and Preachers between Great Britain and the United States, of which the secretary is Dr. Harry N. Holmes:

Dr. John Sutherland Bonnell (Presbyterian U. S. A.), Dr. W. Russell Bowie (Protestant Episcopal), Dr. George Walker Buckner, Jr. (Disciples of Christ), Dr. Samuel McCrea Caver (Presbyterian U. S. A.) Dr. Henry Sloane Coffin (Presbyterian U. S. A.) Dr. Frederick L. Fagley (Congregational Christian), Dr. Lynn Harold Hough (Methodist), Dr. Miles Kumble (Congregational Christian), Dr. Henry Smith Leiper (World Council of Churches), Dr. Robert J. McCracken (Baptist), Rev. George Paull T. Sargent (Protestant Episcopal), Dr. Gordon A. Sisco (United Church of Canada), Dr. Ralph W. Sockman (Methodist), Very Rev. Edward R. Welles (Protestant Episcopal).

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By ELTON TRUEBLOOD, Harper & Brothers, \$1.00

The distinguished Quaker professor of philosophy at Earlham College sees four hopeful signs. The first is the world-wide character of the Christian community and the emergence of a new spirit of unity within it. Next comes the vitality of theological thinking in our day, which he reviews with keen appreciation, noting particularly the recognition of the fact of sin, the fresh emphasis on the uniqueness of the historic events to which Christian faith points, and a firmer grasp of the totality of the Christian message. The third sign of hope is the outburst of "lay religion." The fourth is the emergence of Christian "cells," or small fellowships of a redemptive character, in many different places and different forms.

The book has a tonic quality, and is a potent antidote to gloomy views that are now in vogue.

—S.M.C.

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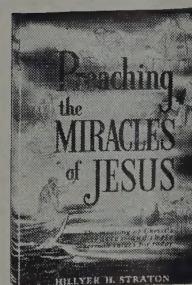
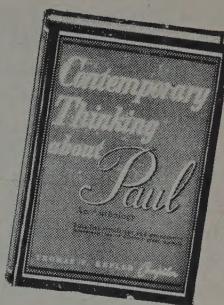
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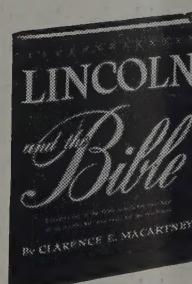
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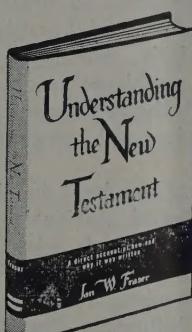
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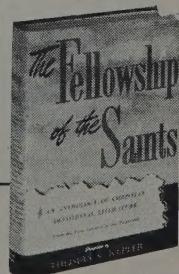
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Personalities in Social Reform

By G. BROMLEY OXNAM, Abbingdon-Cokesbury Press, \$2.00

In these days when the "social reformer" is suspect, it is heartening to find a religious leader who is able to put into words the debt that we owe to five contemporary social reformers. In this book, Bishop Oxnam chooses a representative leader from each of five fields and deftly shows the contribution that each has made to the program of social reform in the world. The five fields are the field of scholarship as represented by the work of the Webbs; the ministry as expressed by Walter Rauschenbusch; the administration field by its able exponent David Lilienthal; the saint as depicted by Mohandas K. Gandhi; and finally the missionary field exemplified by Albert Schweitzer. It is quickly recognized

that you have a wide diversity of personalities here but as Bishop Oxnam ably shows, there is an overlying concern that binds them together. That overlying concern is an intense interest in people.

With a warm understanding of the unique contribution that each of these personalities has made to the wellbeing of men, Bishop Oxnam makes them living exponents of social righteousness. Among the most valuable contributions of this interpretation of the modern social reformer is the clearly implied influence of Christ over the lives of these personalities.

In reading it one feels that Bishop Oxnam himself has been deeply influenced by Albert Schweitzer's great plea of "reverence for life."

The splendid bibliography given in the appendix, makes this book extremely valuable.

—B.M.B.

Four Centuries of Scottish Psalmody

By MILLAR PATRICK, Oxford University Press, \$3.00

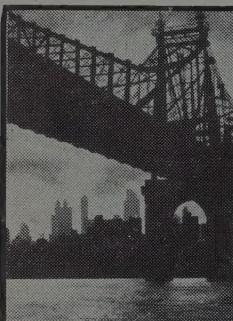
Dr. Patrick has given us a fascinating book, the charm of which far outruns the expectations suggested by the title. A notable scholar in the field of hymnody, he has brought to this task not only his understanding of the history and values of hymnody, but also his wide and discriminating knowledge of the times in which the psalmody of the church has been developed. He gives us interesting glimpses into the life of the church of western Europe from the days of Luther and the Reformers in Geneva down through the publication of the Scottish Psalter of 1650 to our own times. The book reveals what may not be too widely known, namely the influence of psalmody not only in Scotland but also in Switzerland, France, and England. Special attention should be called to the introductory chapter which is entitled "Why Metrical Psalmody?" This reviews in illuminating fashion the vicissitudes of hymnody in the pre-Reformation days of the Church. Even though not directly interested in hymnody, one will find this book interesting and illuminating reading.

This volume was prepared by Dr. Patrick for the 300th anniversary of the Scottish Psalter of 1650. In America the occasion is being observed under the auspices of the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y., which has prepared special pamphlet literature for this celebration.

It is a pleasure to commend the typographical excellence of this book, which is attractively printed and easily read.

—D.E.

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Pastoral Leadership

By ANDREW W. BLACKWOOD, Abingdon-Cokesbury Press, \$3.00

This is a sound guide for the minister as he tries to make the most out of the resources at hand in the congregation. The members of the staff, the committees, the official board, the ushers, the organist and the choir, the Sunday school superintendent and teachers, the women's society, the men's club, the missionary group—all these have important roles to play, and with them all the minister must maintain effective cooperation in order to secure the best results. Professor Blackwood tells how to do it. He also treats of such everyday problems as church records, the budget, the yearly meeting, advertising, publicity and community relations.

All these matters are kept in close relation to the central spiritual task of the minister. The book might be epitomized by saying that it shows how to be efficient and business-like without losing the deeper influences that flow from unhurried communion with God.

—S.M.C.

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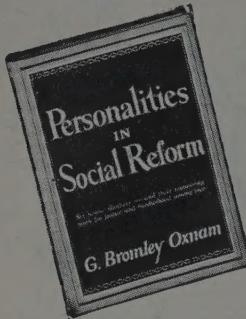
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